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out to be "primary instincts," and so to possess an authoritative-ness above that of the intellect which would discredit them (pp. 133-134). This might be the case if morality and religion were instinctive—and there is every reason to believe that they are not—or if instincts were beliefs which could be either true or false. The proposal to establish beliefs by claiming that they are in some loose sense "instinctive," can only prove that Bergsonism lends comfort to obscurantism through its limited but ill-guarded treatment of "instinct" as cognitive. As for the more fundamental question of the "purposiveness" of the world, Dr. Dodson finds it necessary to dissent from Bergson, and succeeds only in showing the opposition in Bergson of two notions, that of sheer impetus or *vis a tergo*, and that of direction, growth, or realization; and the further opposition between the unity of life and the extreme diversity of its fortunes. If Bergsonism means only that man and nature are continuous, or that man may be taken to be a product of nature by which nature herself may be judged, Bergsonism enjoys no religious advantage over any other evolutionary philosophy. If one requires a guarantee that nature is progressively dominated by life of the human sort, and that things are sure to move and move consistently in this direction, one will not find it in Bergson's philosophy. On the contrary, one will find that the somewhat sporadic and exceptional character of human life, and the essentially spontaneous and unpredictable character of all life, both argue against it.

M. LeRoy is on safer ground when he protests against estimating the ethical and religious possibilities of Bergson in terms of his present thought. It is characteristic of Bergson to take up one problem at a time, and it is also characteristic that each new book reveals something essentially new and unexpected. Hence though we must wait, we have good ground for hope. Though we may be confident that there will be a Bergsonian ethics or religion, it would scarcely be Bergsonian if we could predict it in advance.

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SCHLEIERMACHER: A Critical and Historical Study. W. B. SELBIE, M.A., D.D., Principal of Mansfield College, Oxford. E. P. Dutton & Co. 1913. Pp. ix, 272.

The announcement of a new work on Schleiermacher in English raises great expectations; all the more when the one who undertakes it is the Principal of Mansfield College. No book could be

more needed, and no source could be more appropriate. One must confess, however, to some disappointment that Dr. Selbie has conceived his task so narrowly. He confines his attention almost exclusively to Schleiermacher, the systematic theologian. Of the other aspects of this many-sided character, at once philosopher, moralist, man of letters, preacher, and patriot, we have but the briefest notice.

This restriction is perhaps natural in a book whose subject is professedly theological. The series in which Dr. Selbie's book appears has as its title, *The Great Theologies*, and under the circumstances the author can hardly be blamed for concentrating his attention upon Schleiermacher's significance as a theologian, especially when he is dealing with one who is confessedly the father of modern Protestant theology.

Yet theology is after all an effect of wider causes. For its understanding one must know not only the philosophical background but also the social and religious environment in the widest sense. This is particularly true of Schleiermacher, whose many-sided personality touched the life of his times at every point and from each drew something of value for his work. Dr. Selbie recognizes this fully in his introductory chapter, but he does not follow out its consequences in detail. As a result, his exposition of Schleiermacher's system assumes a technical character suggestive of the classroom, and its wider human aspects receive inadequate illustration.

This is due in part to the method which Dr. Selbie has followed. He confines himself closely to an exposition of Schleiermacher's teaching, using often his own words. But Schleiermacher is a German in habits of thought and feeling as well as in style, and needs translation not simply into English words but into English methods of thought and expression. The very fidelity with which our author confines himself to Schleiermacher's own language obscures rather than clarifies his subject-matter. Indeed the German atmosphere in which his hero moves affects Dr. Selbie's own style—words like *Vermittler* and *Romantiker* more than once finding their way into the English text (pp. 21, 83).

Of the eight chapters on Schleiermacher's theology two are given to an exposition of his philosophy of religion, and the remaining six to his system as such. The material of the former is derived from the *Reden* and follows the order of Schleiermacher's own treatment. In the latter, which is based largely upon the *Glaubenslehre*, Dr. Selbie has exercised greater freedom, using the familiar rubrics of the theological system: God, the Person of Christ, man and sin,

the work of Christ, the Christian life, the church. This arrangement is convenient for the theological student who desires to know what Schleiermacher taught topic by topic, but it is not adapted to give the reader the best introduction to the genesis of Schleiermacher's own thought or the relative importance of the different themes which he treated. For this we have to refer to other works of Schleiermacher, notably his *Kurze Darstellung des theologischen Studiums*. Dr. Selbie recognizes the importance of this, rightly saying that it lays the foundation of all future systems of theology. But he makes little use of it in his discussion, and the reader is left without information as to how it has come to pass that a book whose theoretical positions have been rejected with practical unanimity by Schleiermacher's successors, should have exercised so profound an influence.

If we were to criticise Dr. Selbie's book (apart from the formal matters already mentioned) it would be that in his discussion of his author he does not discriminate clearly enough between the fundamental structural questions on which Schleiermacher's work was epoch-making, and the more familiar theological material which he shares with other Christian teachers. One could wish that to the chapters he has given us he had added others dealing with such subjects as the Nature of Religion, the Essence of Christianity, and above all, theology itself; in which all the materials in Schleiermacher's work could have been grouped which deal with these fundamental questions, the genesis of his thought traced, the difference between his earlier and his later positions explained, his relations to his predecessors, his contemporaries, and his successors pointed out, and his distinctive contribution to theological science estimated. Dr. Selbie has furnished the materials for such a study, but he has not himself given it to us.

But criticism is ungracious in a field where there is so great a dearth of literature and every new book is to be welcomed. It is a reproach to our English theology that for so many years we have neglected the greatest of the modern Protestant theologians. Dr. Selbie has helped to wipe away this reproach by calling attention more clearly than before to the importance of the subject and the greatness of the need. It is to be hoped that his book will serve to prepare the way for the more exhaustive treatment of this great figure for which the world still waits.

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